

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Verily We opened for you[g] an opening[x1] (*overwhelming victory*) manifester[x].	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾
2. To forgive for you[g] Allah what preceded of your[t] offense and what delayed; and [*to*][2] conclude[3] [*He*] His boon[w4] on you[g] and [*to*][5] divinely-guide you[g] [*He*] a *Sserattan* (*single and specific Path*) straight.	لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾
3. And [*to*][6] succor you[g] Allah a mighty succor.	وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾
4. He Who descended the tranquility[w] in the believers' hearts, to *yazdado*[7] (*they[z] further-augment in*) belief with their belief; and for Allah (*are*) the Heavens'[w] and the Earth's[w] soldiers; and [was] Allah Omniscient, *Hakeeman*[8] (*infinite hekmah*[9] *Possessor*).	هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾
5. To admit [*He*] the he-believers and the she-believers paradises[w]/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w]; and [*to*][10] expiates [*He*] *a'n*(*off*) them their *sayye'aa'te*[w] (*demeritorious-deeds*)[w]; and [was] *tha'leka*(*afar-that-it*/)[x] *enda* (*by munificence of*/ *by Rule of*) Allah a great win.	لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾
6. And [*to*][11] torment [*He*] the he-hypocrites and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah*/ *he-polytheists*) and the *mushreka'te*(*she-they who partner deities with Allah*/ *she- polytheists*), the presumers by Allah the ill-presumption; on them *da'erato*[w] (*evil-turn*/ *defeat*/ *misfortune event*) the ill, and ired on them Allah and cursed them [*He*] and [*He*] prepared for them Hell[w] and fouled-she[y] a destiny.	وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾

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[1] The word "فتح" means "*overwhelming* victory, i.e. *victory, besting and rule*" see الراغب!

[2] The reason this "*to*" is there and in brackets, is the following: it represent " اللأم الناصبة التى تقع على الفعل المضارع فتنصب و تكون مكسورة," this "لـ" is at the beginning of this *Ayah* "لِيَغْفِرَ" and it is "مكسورة واقعة على فعل مضارع" with a "كسرة على هذه اللام!" And it is in bracket because it seems as if it is "*hidden*," like "الضمير المستتر!"

[3] The word "يتمّ" = "*conclude*" rooted in "تمّ," that is: its *last* component of a *whole* has *gathered* to the rest, making a *full whole*; thus, *concluded* means had gathered its last components and became a *full-whole*, or *reached* its *end*, or it *finished*, or it *terminated*, or it *drew to a close*! See the *Lexicon* attached to this *Translation* for more, especially *concluded* versus *completed*!

[4] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[5] Ibid!

[6] See footnote 2 above regarding "اللام الناصبة!"

[7] The word "نزداد" implies greater *intensity*, and اللتاج says it is "ابلغ!" So *further* is prefixed for this purpose!

[8] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[9] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[10] See footnote 2 above regarding "اللام الناصبة!"

[11] Ibid!

7. And for Allah (*are*) the Heavens'[w] and the Earth's[w] soldiers and [was] Allah Mighty, *Hakeeman*[12] (*infinite hekmah*[13] *Possessor*).	وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾
8. Verily We sent you[g] a witnesser/testifier and a *mubashsheran*[14] (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*).	إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾
9. To believe you[z] by Allah and His messenger and [*to*] *toazzeroho*[15] (*you*[z] *deferentially-support him*) and [*to*] admire him[16] you[z] and *tosabbeho*[17] (*you*[z] *say*: *subhana Allah* [*to*] Him) *bukratan*[18] (*early-dawn*) and *asseyla*[19] (*noon, late noon to sunset*).	لِّتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكۡرَةً وَأَصِيلًا ﴿٩﴾
10. Verily who[r] *youba'yeona* (*they*[z] *plight allegiance to*) you[g] verily only *youba'yeona* Allah; Allah's Hand[w20] (*is*) atop their hands[w]; so whoever [*he*] infracted, so verily only [*he*] infracts on himself[w]; and whoever [*he*] fulfilled[21] by what [*he*] covenanted on it[x] Allah, so will give him [*He*] a great remuneration.	إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوۡقَ أَيۡدِيهِمۡۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفۡسِهِۦۖ وَمَنۡ أَوۡفَىٰ بِمَا عَٰهَدَ عَلَيۡهُ ٱللَّهَ فَسَيُؤۡتِيهِ أَجۡرًا عَظِيمًا ﴿١٠﴾
11. Shall say for you[g] the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*): preoccupied us our possessions and our families[w]; so *istaghfer*[22] (*let-seek forgiveness* [*you*[s]]) for us; they[z] say by their tongues what (*is*) not in their hearts; let-say [*you*[s]]: so who[a] possesses for you[b] from Allah a thing, *en*(*if*) [*He*] wanted by you[b] harm or [*He*] wanted by you[b] a benefit; rather [was] Allah by what you[z] work Proficient.	سَيَقُولُ لَكَ ٱلۡمُخَلَّفُونَ مِنَ ٱلۡأَعۡرَابِ شَغَلَتۡنَآ أَمۡوَٰلُنَا وَأَهۡلُونَا فَٱسۡتَغۡفِرۡ لَنَاۚ يَقُولُونَ بِأَلۡسِنَتِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ قُلۡ فَمَن يَمۡلِكُ لَكُم مِّنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ بِكُمۡ ضَرًّا أَوۡ أَرَادَ بِكُمۡ نَفۡعَۢاۚ بَلۡ كَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرًا ﴿١١﴾
12. Rather presumed you[c] that never transpose[23] the messenger and the believers to their families[w] ever; and (*had been*) adorned *tha'leka* (*afar-that-it/*)[x] in your[n] hearts; and presumed you[c] the ill-presumption; and you[c] were a worthless people.	بَلۡ ظَنَنتُمۡ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلۡمُؤۡمِنُونَ إِلَىٰٓ أَهۡلِيهِمۡ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمۡ وَظَنَنتُمۡ ظَنَّ ٱلسَّوۡءِ وَكُنتُمۡ قَوۡمَۢا بُورًا ﴿١٢﴾
13. And whoever not believes [*he*] by Allah and His messenger, verily We prepared for the unbelievers a *Sa'era*[w] (*intensely kindling Fire*)[w].	وَمَن لَّمۡ يُؤۡمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَعِيرًا ﴿١٣﴾

[12] See the *Lexicon* attached to this *Translation* regarding "الحكيم" and "حكيم!"
[13] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[14] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّرُ!
[15] The word "عزّر," in "تعزّروه" = النصرة مع التعظيم, i.e. *deferential support*! See الراغب!
[16] The pronouns in "تعزروه" and "توقروه" according to some Qur'an commentators, which I believe is correct, refer to Mohammad (SAWS)! See القرطبي!
[17] Saying "*subhana Allah*" means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Said Ibn Abbas, may Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'an is a *Payer*! See القرطبي!
[18] The word "*bukratan*," *literally* means the time between *Fajr* (*early dawn*) Prayer and *sunrise*!
[19] The word "*aseyla*," *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to *sunset*!
[20] Some maintain that the "*hands*" are *symbols* of *divine Might* or *Power*, by *Arabic tongue expression* this true!
[21] The word "اوفى" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "اوفى" means had *endeavored and gathered the last part of an obligation and fulfilled it*!
[22] The word "استغفر" = "اطلب الغفران" = "*let-seek forgiveness* [*you*[s]]!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!"
[23] That is repair or return!

14. And for Allah (*is*) the Heavens'[w] and the Earth's[w] proprietorship;[*He*] forgives whom[r][*He*] wills and [*He*] torments whom[r][*He*] wills; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Rahemman* (*iterative mercy Giver*).	وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾
15. Shall say the *mukhallafoona* (*Jehad-behind-sitters/ not joining Jehad-fight*) if you[c] launched to spoils[w] to take[w] it[w] you[z] let us *natta'be'okum* ([*we*] *closely-follow you*[z]); they[z] want to substitute Allah's speech; let-say [*you*[s]]: never *tatta'be'aona* (*you*[z] *closely-follow us*); as *tha'lekum* (*collective-afar-that*)[x] said Allah of before; then they[z] shall say: rather you[z] envy us; rather were not understanding they[z] except a few/a little.	سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾
16. Let-say [*you*[s]] to the *mukhallafeena* (*Jehad-behind-sitters/-not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*) *satod'awna* (*affirmably to be invited you*[z]) to a people possessors (*of*) *ba'sen* (*bravery and warfare*), to fight them you[z] or *yuslemona* (*become Muslims they*[z]); so *en* (*if*) you[z] obey, *youa'tekum* (*accords you*[z]) Allah a remuneration *hasanan* (*ultimate meritorious deed*); and *en* you[c] divert, like you[c] diverted of before, [*He*] torments you[b] a painful torment.	قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾
17. Neither on the blind a constraint[24]; and nor on the lame a constraint; and nor on the sick a constraint; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers; and whoever [*he*] diverts [*He*] torments him a painful torment.	لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾
18. *Laqad* (*verily, already and affirmatively*) delighted Allah *a'n* (*regarding*) the believers *edh* (*while/ since*) *youba'yeonaka* (*they*[z] *plight-allegiance to you*[g]) under the tree[w]; so knew [*He*] what (*was*) in their hearts; so [*He*] descended the tranquility[w] on them and [*He*] rewarded them a *fat'han*[x][25] (*opening/ overwhelming victory*)[x] nigh.	۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾
19. And booties[w] multitudinous[w] they[z] take it[w]; and [was] Allah Mighty *Hakeeman*[26] (*infinite hekmah*[27] *Possessor*).	وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾
20. Promised you[b] Allah booties[w] multitudinous[w] you[z] take it[w]; so [*He*] hastened for you[b] this[w] and [*He*] checked the mankind's hands[w] *a'n* (*off*) you[b]; and to be an *Aya'tan*[w] (*miracle/ sign/ proof*) for the believers and [*He*] divinely-guides you[b] *Sserattan* (*single and specific Path*) straight.	وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾

[24] The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "sin!"

[25] See footnote 1 above regarding "*opening*[x] (*overwhelming victory*)"="فتحا"!

[26] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[27] See the *Lexicon* attached to this *Translation* for "*hekma*!"

21. And another[w28] not you[z] could overcome it[w] *qad* (*already and affirmatively*) encompassed Allah by it[w] and [was] Allah over every-thing Omnipotent.	وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾
22. And had fought you[b] who[r] unbelieved they[z] surely (*would have*) *wallaw* (*forged/ fled they[z]*) the rears[29]; afterwards they[z] find neither a *wa'leyan* (*guardian/ ally*) and nor *na'sseeran* (*iterative-succorer*).	وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾
23. Allah's dispensation[w] which[u] *qad* (*already and affirmatively*) ceded-she[y] from before; and never find [*you[s]*] for Allah's dispensation[w] a substitution[x].	سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾
24. And He Who checked their hands[w] *a'n* (*off*) you[b] and your[n] hands[w] *a'n* them by *Makkah's* [belly][30] from after that [*He*] bested you[b] over them; and [was] Allah by what you[z] work *Basseeran* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).	وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾
25. They who[r] unbelieved they[z] and they[z] repelled you[b] *a'n* (*off*) The Mosque The Sacred and the *hadya* (*offerings*)[x] *ma'akofan*[31] (*being dedicated/ confined*) to reach its[x] place; and *lawla* (*had it not been for*) men he-believers and women she-believers not knew them you[z] that you[z] step over them then betides you[b] from them a *ma'arraton*[w32] (*blameworthy-sin-and-crime*)[w] by other than a knowledge[33]; to admit Allah in His mercy[w] whom[p] [*He*] wills; had they[z] sundered[34], surely We (*would have*) tormented whom[r] unbelieved they[z] of them a painful torment.	هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾
26. *Edh* (*when/ since*) made who[r] unbelieved they[z] in their hearts the *hamiyyata*[w] (*zealotry/ stubbornness and non-submission, especially towards The Right*)[w] the *jahele-yyatey*[w35] (*acting ignorantly or incorrectly/ or by rule of pre-Islamic era*)[w] *hamiyyata*[w]; so descended Allah His tranquility[w] on His messenger and on the believers and [*He*] obliged them word[w] (*of*) the *taqwa* (*=there is no deity but Allah*); and they[z] were righter/ worthier[36] by it[w] and its[w] folk[w]; and [was] Allah by every-thing Omniscient.	إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾

[28] The word "أخرى" translated here as "*she-another*," means *another situation involving booties and victories*!

[28] The expression "*wallaw* (*forged/fled they[z]*) the rears" means *fled* and you can see their rears as they *retreat*!

[30] That is in the "*hollow*" or "*sunken space*" of Makkah, as Makkah is *geologically* speaking is a "*basin*" or a "*depression in the surface of land*" surrounded by mountains!

[31] The word "معكوفا" is *singular*, *masculine*, *objective noun*, rarely *an objective noun* to be found in English! So, there is *no* English equivalent for "معكوفا," which means: *that which is confined, beings-confined*!

[32] The word "*marratan*" means *committing unintentional*, *but due to carelessness*, *blameworthy* sin and crime!

[33] That is your knowledge, that is unintentionally you commit "*maarraton*," see footnote 5035 above!

[34] The word "تزيلوا" means "تفرقوا بكثرة الفعل," see اللسان! Hence: "*iteratively sundered*!

[35] The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*!

[36] The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَقّ" = "*righter*" as an *adjective comparative*!

27. *Laqad* (*verily, already and affirmatively*) *ssa'daqa* (*always enforced the truth*) Allah (*for*) His messenger, the *ruaya*[w] (*dream/vision*)[w] by the right; surely assuredly[37] enter you[z] The Mosque The Sacred, *en*(*if*) Allah wills *aa'meneena* (*self-safety-securers*) *muhalleqeena* (*they who are head shaven*) and *mugassereena* (*they who just shortened their head hair*) not fearing you[z]; so [*He*] knew what not you[z] knew then [*He*] made of lesser than *tha'leka* (*afar-that-it/*) [x] a *fat'han*[x38] (*opening/overwhelming victory*) nigh.	لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾
28. He Who sent His messenger by the divine-guidance and the Right's religion[x] to manifest/prevail it[x] [*He*] over the religion, all (*of*) it[x]; and sufficed by Allah *Shaheedan* (*iterative Witnesser/Testifier*).	هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾
29. Mohammad, Allah's messenger and who[r] (*are*) with him, *ashedda*[39] (*they are resolutely hard*) over the unbelievers *ruhama*[40] (*resolutely merciful/commiserators*) among them (*selves*); [*you*[s]] see them: *rukka'an* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *sujjadan*(*they who kowtow in the Prayer*), *yabtaghona* (*they*[z] *earnestly questing*) a munificence from Allah and a *redhwanan*[x] (*ultimate gratification*); their signa (*are*) in their faces from effect/trace(*of*) the kowtowing; *tha'leka*(*afar-that-it/*)[x] (*is*) their parable/example in the Torah and their parable/example in the Euangelion[41] like a *zar'en*[x] (*the vegetation after sprouting*)[x] *akhraja*([*it*[x]] *produced/emerged*) its[x] stalk, then fortified it[x] then [*it*[x]] toughened, then [*it*[x]] stood on its[x] [legs] (*stems*); [*it*[x]] marvels the sowers to exasperate by them the unbelievers; Allah promised whom[r] they[z] believed and they[z] worked the righteous-works[w] of them a forgiveness[w] and a great remuneration.	مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

37 The "ل" in "لتدخلنّ" is a *juratory* "ل" = "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
38 See footnote 5322 above regarding "*opening,*[x] *i.e. overwhelming victory*)!"
39 The word "*ashedda*" = "أشدّاء" is *masculine, plural, subjective noun*, meaning: "*they who are resolutely strong*!"
40 The word "*ruhama*"="رحماء" is a *masculine, plural, subjective noun* which has *no* exact English equivalent, as the closest English equivalent is "*merciful*" which is an *adjective* which does *not* have plural *per se*! Thus, "*merciful commiserators*" is the next *best*!
41 The early writings of the *founder of Christianity* to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel*." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*.". Thus, after the *Torah* was defiled post *Mosa's* (*Moses'*) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.